

45 volumes; ten libraries of 30 volumes each, and thirty Evangelical Family Libraries, amounting in all to nearly \$500. But few families in the church that have not the library, or its equivalent.

"The first call I made this morning," found a man weeping bitterly for his sins, desiring of pardon. After talking and praying with him I left. When I called in the afternoon, I found him rejoicing in hope of pardon, supplied him with books, and left him. Thus this day has been spent, like most others, going from house to house, talking and praying with poor sinners and young converts. Some hundreds in this city have recently professed a hope in Christ, many of whom are heads of families.

Conversion of a Lad from Cuba.—I have alluded to the interesting case of a young lad from Cuba. He is sixteen years old, possessing a fine intellect, has been two years in this country, and is to enter college next year. I found him in a Universalist Sabbath-school. My first acquaintance interested me in his welfare; and my prayer to God was that he might be converted and go back to his native land bearing the news of salvation to his countrymen. I first induced him to attend a Bible-class, and gave him "Psalms to Early Pity," which evidently made a deep impression on his heart. He was at last led humbly to ask for mercy through a crucified Redeemer, and now gives good evidence of having passed from death unto life.

A Roman Catholic Convert.—"The other day a man stated in a prayer-meeting that he was for many years a Roman Catholic." A Tract, "The Way to be Saved," was given him, which at first made him angry; but having a desire to know what it contained, he read it, and it was the means, in the hands of God, of leading him to the Saviour, and now to preach the Gospel of Christ.

Yours affectionately, JOHN CLARK.

REVIEWS.

PETERSBURG, VA.—The city of Petersburg has recently become the scene of a most blessed revival of religion, extending itself to the principal denominations of that place. It is about 20 miles south of Richmond and contains 14,000 inhabitants. This work of grace began in the High street church, of which Rev. A. J. Leavenworth is pastor, about the middle of November. Those individuals who first appeared to be impressed with convictions, and were, and are, many of them members of the church choir. In this class of society the work became most powerful and interesting, extending itself, however, to men of riper years and of elevated station in the community. The beginning of the work was in a small circle of praying Christians, who, I must believe, deeply felt their dependence on the sovereign mercy and super-abounding grace of the Divine Spirit. Encouraged by the manifest answer to prayer in the conversion of some souls, in whom they were deeply interested, they multiplied their supplications and redoubled their exertions, thus setting to others an example which was quickly followed, and communicating a spirit which was readily received. Occasionally the ministers, and often the members of other denominations, would enter our social meetings and mingle in our devotions, as well as attend on the preaching of the Word.

There were scenes of mutual gratulation and of heartfelt gladness, the result of the display of God's grace in families, over which the pure angelic spirits must have rejoiced with unalloyed joy. The pious father received again his long lost son—the mother her sinful daughter—now pardoned and peaceful at the feet of Jesus. Brothers and sisters wept together in penitence and in praise for the wonders of their redeeming mercy. And I must believe, that Christian, venerable in years, looked on, and like good old Simon, was ready to say: "Now lettest thou thy servant depart in peace."

About the first of December, as many as a hundred souls were heard to ask the important question, "What must we do to be saved," and half that number had found peace with God. I have since learned that the work is still progressive—that the Episcopal, the Methodist, the Baptist, and the Presbyterian congregations share in it, and that great hopes were entertained of its still wider extension, and of its long continuance.

(J. V. Oberster.)

PENACADER CHURCH, Del.—About the close of summer, we called a meeting of the Elders and Trustees of the church, to consider various matters, but chiefly to see what could be done to awaken the church to a sense of her duty. It was determined by a few, to re-establish our prayer meetings. These were attended very faithfully by a few members of the church, and by only a few. But I think it may be said in truth, that we were wrestling there, in that little session room, with the Angel of the Covenant, and if sinners were not immediately converted, God's people were revived and quickened in their spirits. About this time, relying on the grace and mercy of God, we determined to hold a series of meetings, commencing on the first Friday of November, to continue as long as the Providence of God would point out as proper. Here permit me to say, that we entered upon this meeting with a *bravado*. For several years, such meetings had failed in producing the desired results; and hence many good people were unwilling to bear their responsibility. But I can say for myself, that I felt, some thing must be done to save the people. I had been settled just three years, had sought fruit, and found none, and I was determined to be done? The Lord said: "Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not." The congregation on Friday was small, but the meeting was solemn. On Saturday we had a full house, in consequence of the funeral of an aged saint, who had ardently prayed for the success of our meeting; but she was taken home to heaven, to witness its results there. On Sabbath we had a large and an attentive congregation.

On Monday, the weather proved unfavorable in the morning, but soon the clouds dispersed, and the people came in, and the Lord seemed to be among us indeed. That night the church was called upon to come out into the broad aisle, and make confession of their sins, and their unfaithfulness in duty, and of their sins, one against another. The church arose and came into the aisles and knelt without support, except in the promise of a Covenant-keeping God. Prayer was offered, and prayer after prayer, without moving from our position. O it was a solemn, a melting season. Prayers and supplications were then offered up with strong crying and tears, unto him that was able to save us from death, and we were heard in that we feared. Men looked upon this scene with astonishment, and many from that moment, were constrained to cry out, "What shall we do to be saved?"

The solemnity continued, and increased, Tuesday, Wednesday, Thursday and Friday. Friday night we closed these most solemn, and we hope profitable meetings. Every one seemed to feel that it was a sad thing to be called to part, after witnessing such displays of God's goodness and mercy, in recalling his own people from their wanderings, and converting sinners from the error of their ways.

The number of hopeful converts, is between 20 and 30, as nearly as we can now judge. All these may not join with this particular church, as some are from neighboring congregations. I might relate to you many interesting cases of conversion during the progress of this meeting; but it is sufficient to say that in most cases the conviction of sin was very deep, and in some truly awful. One young man who had walked five miles every evening to attend the meeting, asked me to go out with him into the grave-yard, where he could more readily express his feelings. And there, over the dead, in the stillness and darkness of the night, might have been heard the voice of prayer mingling with the voice of weeping, until we trust it was said in heaven, "He was lost, but is found." The interest seems to continue. Our meetings are full and solemn, and we have reason

to believe that there are many still inquiring the way to Zion, with their faces turned thitherward. Dec. 13, 1841.

J. MINTRE.

Christian Observer.

WASHINGTON CITY.—In some of the churches meetings for prayer are frequent, fervent, and well attended. Of preaching there is an abundance of every description. All the evangelical sects have churches here, some three, or four, with large congregations; besides which the Roman Catholic churches are crowded, and we have a Quaker meeting, a Swedenborg conventicle, with occasional preaching of Universalists, and even the Mormons. Of all the congregations, those of the Roman Catholics are most numerous; the sect is powerful in this district and in the adjacent counties of Maryland. In Washington it is swelled and strengthened in other ways, by the attendance of foreign ambassadors and their retinue, some of whom aid the support of the priests, and some beautifully the churches by the gift of fine paintings. Romanism, you know, is inevitably and of necessity the same thing in all countries and ages; but its more offensive features are here very much veiled, through the discretion of the sensible and very respectable men who are here in the priestly ranks. We have, in a manner, counselled the people into the adoption of the Sunday School system, to keep their youth out of heretic's doors; and they have even introduced the New Testament into some of their schools, an important step, and one, which, it is to be hoped, may lead to others. Occasional conversions are made both ways. They add some by Protestant young ladies taking the veil; and we get at times a stray sheep which has escaped the reach of the priestly crook, and wandered into Protestant assemblies. I will close this letter by an interesting fact, which I have just learned.

A Roman Catholic woman, wedded to a very biggoted husband, happened to live next door to one of our churches where evening meetings were held during a revival. Attracted by curiosity, and desirous of knowing what it could be which drew such crowds of people, evening after evening, she ventured, contrary to the priest's injunctions, to go as far as the door, then closed, and apply her eye, and then her ear to the key-hole; and while thus listening, the subtle arrow of truth passed through the narrow loophole, and entered her heart. She was unwell on the spot, and never found rest till she found it at the foot of the cross. She avowed her principles, and forsook the priest, and joined the Presbyterian Church, in which she remained, an object of domestic persecution, but a faithful follower of the Lamb.

(Christian Observer.)

CEDAR-STREET PRESBYTERIAN CHURCH, PHILADELPHIA.—We understand that fourteen were added to the communion of Rev. Mr. Ramsey's church last Sabbath, nine or ten of whom were received by profession of faith. There are also indications of a work of the Spirit in the large Sunday School connected with the church, which must greatly encourage faithful teachers in the interesting work committed to their hands.—B.

(Christian Observer.)

WINCHESTER, VA.—The Rev. Andrew H. H. Boyd, in a private letter to the Editors, dated Dec. 26th, remarks that at a sacramental meeting in Winchester which he attended a few weeks since, twenty-nine persons joined the church—six had joined previously, which makes thirty-five since the meeting of Second; and when he left there was still some seriousness in the congregation and encouraging prospects.—B.

(Christian Observer.)

CINCINNATI, OHIO.—Our friends in the country will rejoice to learn, that there is a very promising state of religious feeling in the second, third and sixth Presbyterian churches of this city. A series of meetings is now being held, in each of them, which are drawing very large and increasing attendance. We do not pretend to give results, any further than to say, that Christians are quickened, and sinners are awakened.

(Withness.)

BOSTON RECORDER.

FRIDAY, JAN. 11, 1842.

WASHINGTON CITY.

(From our Correspondent.)

WASHINGTON, Jan. 8th, 1842.

Dear Sir,—*New-Year's Day* opened upon us with the most delightful weather we have had this season. The sun shone brightly, and clouds were almost an unnecessary enshrouding. Our citizens very generally waited upon the President and the crowd was greater, it is said, than it ever has been, in any former New Year day. After an introduction to the President in the Reception room, the company passed into the East room, where they promenade for a while, interchanging their friendly salutations, and enjoying themselves as much as the extent of their acquaintance and other circumstances would allow.

Besides the citizens and strangers, there were present the members of the Cabinet, some members of Congress, and all the foreign ministers. The latter appeared in full uniform, and some of their dresses were exceedingly splendid. Gen. Scott was present in uniform, and attracted great attention. The General is a large, fine looking man, and his appearance is very imposing. He is also very kind and affable in his manners, and no one can be in his society without being highly pleased with him.

The President was in good health and spirits, and received his visitors very cordially.

It was amusing to watch the countenances of the different persons who approached to shake hands with him. Some came up with all the familiarity of an old friend, while others seemed struck with the deepest awe, and others still had all the formality and grace of the court.

Ex-President Adams and Mr. Madison also received visitors this day. Mr. Adams appears to be in better health than when he arrived here at the commencement of the session. It is ardently to be hoped that his valuable life may long be spared.

Concert of Prayer—First Monday of the year.

This day was observed here by the Presbyterian churches, as a day of fasting and prayer, for the conversion of the world; and the meetings were unusually solemn and interesting. Addresses were made by the clergymen of the city, and we cannot but hope that a new impulse has been given to the missionary cause in this city.

The encouraging features of the Missionary enterprise, which have presented themselves during the past year, are certainly calculated to stimulate the church to renewed efforts in this work. When God is ready to crown the labors of his friends with such abundant success, and when there are so many doors of usefulness opened to the missionary, it seems surprising that any Christian can deny himself the privilege of contributing liberally to this sacred cause.

Young Men's Mutual Improvement Society.

The second lecture by this Association was delivered last Tuesday evening, by the Rev. R. R. Gurley. His subject was the moral and intellectual elevation of the young in the District of Columbia, and his address was in the highest degree eloquent and impressive. He described the scenery of the District, and pointed out the great advantages possessed here, for cultivating a refined

taste, and promoting the mental improvement of the young.

This lecture is to be followed by others from distinguished members of Congress, and should this Society be successful in carrying out its designs, and turning the talent which is centered here into a moral channel, the happiest results will no doubt follow.

Politics.

But little business has been accomplished during the past week at the Capitol.

On Monday, the House decided to refer the subject of the Tariff to the Committee on Manufactures, and thus the long debate on this question was arrested. The next day an effort was made to have the motion of reference reconsidered, but it was unsuccessful.

Yesterday the abolition question came up in the House and was under discussion the whole day. The friends of the right of petition are desirous that the 21st rule, which prohibits the reception of abolition petitions, should be repealed. But they have not, as yet, been able to succeed in their object.

In the Senate, but little has been done except to receive memorials and petitions, and discuss the merits of the Bill for a Board of Exchequer. The discussions however upon this question are very unprofitable. No one ever dreams that Congress will create a Fiscal agency in accordance with the plan proposed by the Secretary of the Treasury.

Temperance.

This cause is advancing here very rapidly. Meetings are held every week and the friends of the cause are very active in their efforts to reform the intemperate.

Last night a very crowded and I may say deeply solemn temperance meeting was held. Although the night was dark and stormy, yet this did not keep the people at home. After a few addresses, some members of Congress signed the total abstinence pledge, and among them the Hon. Thomas F. Marshall of Kentucky, whose fame as an orator has spread over our country. The effect produced upon the audience by this gentlemen's coming forward, I cannot describe. Some could only give vent to their emotions by shedding tears.

A few moments after he signed the pledge, he made a short, but very impressive address. He said that this was the first temperance meeting he had ever attended in his life. He knew, he said, that his companions would laugh at him, for the course he had pursued. But he would laugh, also, and rejoice heartily in the stand he had taken.

When we thus see, men high in power, coming out, and enrolling their names, as the champions of Temperance, we have reason to thank God, and rejoice in the progress of this glorious reform.

The temperance movement here and elsewhere is doing wonders for our land. A large proportion of those in this city who have signed the pledge have also become the followers of the Lord Jesus Christ. It seems as though this reformation was the forerunner of Christ. It is emphatically the voice of him that crieth in the wilderness, *Prepare ye the way of the Lord, straight in the desert a high way for our God.* Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together.—Yours truly,

R. W. C.

RELIGION ON THE CONTINENT OF EUROPE.

Dr. Pinkerton writes, that from 30 to 40 decided Christian journals and Magazines are published in different parts of Germany and Switzerland; of which, 20 years ago, there was not one in existence. These facts, taken in connection with the constant increasing demand for the Holy Bible, and full attendance in all the churches where the gospel is preached in its purity and power, tend to confirm the remark, that the cause of evangelical religion is gaining ground in Germany, against all the various systems of infidelity and error with which many parts of the country have been overrun. In many of the principal towns, there are depots, or shops, for the exclusive sale of religious tracts or books.

Wallachia, and the countries where the Wallachian language is spoken, are destitute of all religious books. The population is estimated at more than ten millions, a large portion of which belong to the Roman Catholic church. In Hungary, also, the wants of the people are great. It would be difficult to find any country, since the time of Mohammed, where Protestantism has suffered such severe attacks. The extension of the pernicious principles of infidelity has been much more rapid and destructive in this country than in many others. The Gospel has disappeared from most of the pulpits, and has become nearly unknown, both among the higher and lower classes. The London Religious Tract Society have circulated 14,000 copies of "Bible Histories" in the Bohemian and German. This book has received official sanction to be used, as a school-book, throughout the Austrian Dominions. It has, in consequence, been stereotyped.

Wallbridge's Rise and Progress has been translated into Swedish and Icelandic.

The opposition of the Roman Catholic priests in Spain, to the circulation of Scriptural truth, continues unabated. Every opportunity has been taken to promote the circulation of religious books and tracts, and yet only 5300 Spanish works have been issued from the depository, and those have been principally sent to Gibraltar. The Spaniards belonging to the troops of Don Carlos, in France, have been supplied with religious books. They are represented as very anxious about religious subjects. A Colporteur went among them, and was surrounded by them, begging for the New Testament. He was compelled to fall on his basket, to prevent the books from being taken. Many of the men can read. In the midst of the infidelity and rejection of the Saviour, which exist in Spain, there is one bright feature, which is, that the Spaniards are beginning to take a little more interest than they were wont to do, in the important concerns of eternity. They like to have the Scriptures read to them, and are decidedly less prejudiced. It is much less common now than formerly to burn the Scriptures.

Several pious ministers are translating into French a German commentary on the Scriptures, by Gerlach, with occasional additions from other sources. They hope to proceed with the Old Testament when the German edition is published. The London Religious Tract Society have purchased 100 copies of Monod's translation of Hodge's Commentary on the Epistle to the Romans, for circulation among French pastors and evangelists. The Toulouse society has, by its active efforts, ex-

cited the attention of the enemies of the truth. A Popish journal has been established to attack its publications. The wrath of the priests is very great, and their opposition is every day more violent; still the work goes on.

THE FEEJEE ISLANDS.

About 554 persons are acknowledged members of the Wesleyan Society in the Feejee Islands. In the island of Lakemba, there are more than 200 members. The King has not yet embraced Christianity; but the prospect with regard to him is hopeful; a ray from the Sun of righteousness has illuminated his mind; and many of the absurdities of the heathen mythology have been abandoned by him. The native religion influences the politics, the morals, and the economy of every family. It inspires them with a spirit of cruelty, and contempt of human life. The aged, the maimed, the sick and the infirm, are frequently abandoned to their sufferings, and to death. They are sometimes buried alive, or thrown into a river to be devoured by sharks. When a chief of high rank dies, one or more of his wives are strangled, in order that they may follow him and be his companions. Nor do the women think such a custom at all becoming. There was one who went to her brother, and said, "Have love to me; my husband has taken a journey, and I wish to accompany him." "Very good," he said, "go and bathe, and dress yourself." She did so, and having perfumed herself with sandal wood, lay down on a mat, and gave herself up a willing victim. The cord was then placed round her neck; and five or six men, one of whom was her own brother, pulled it till she ceased to breathe!

MISSIONS OF THE UNITED BRETHRENS.—In 1824, thirty-five stations in the various missions of the Brethren were served by 175 missionaries, and the congregations consisted of about 35,000 persons. The missions were then maintained at an average expense of \$2,250 per annum. In 1839, the stations had increased to 52, the missionaries to 245, and the congregations (including 16,000 communicants) to 55,000 persons. The expenses had risen to an average of \$11,552 per annum, being an increase of \$3,554. The calls for additional stations in the British Islands, numerous as they were 16 years ago, increased as the emancipation of negro slaves approached, and have been still more numerous since.

THEOLOGICAL SEMINARY, ANDOVER.—From the Catalogue of this Seminary, which has just been published, we learn that the

Resident Lecturers are 11

Senior Class, 38

Middle Class, 37

Junior Class, 43

Total, 121

All but five or six of the members of the three classes are graduates of colleges. The Andover graduates are 33 in number; Dartmouth 23; Middlebury 13; Bowdoin 9; Yale 6, &c. The Anniversary is on the first Wednesday of September.

A. B. C. F. M.—The receipts of the Board acknowledged in January, amount to \$49,171.25 exclusive of \$1,400 received by their Agent in East Tennessee and West Virginia, and a long list of donations in clothing. It will give great pleasure to the friends of God and the Board, to perceive the swelling up of the spirit of Christian benevolence to an unprecedented activity in the responses thus given to the late urgent call of the missionary cause. May the spirit of liberality never again fall upon the churches, nor may the Board ever again find itself in deep waters where there is no standing.

A. B. C. F. M.—Indebtedness of the Board.

How far must the donations of last year be increased in order to sustain the operations of the Board, and also to pay off the whole debt during the current financial year, ending July 31, 1842? This is an inquiry often made by auxiliary societies, churches, and individuals, desiring to have both these objects accomplished. Some special donations have been made and others promised, with a view to this. The following brief statement will present an answer as explicit as circumstances will permit.

The donations last year were \$213,292.39

Receipts from legacies, income on funds, &c. 1,252.91

Making an aggregate of receipts, 214,545.30

And 35 per cent on the donations, 75,059.19

The aggregate for next year would be 289,604.49

The estimated expenditures for next year being 273,000.00

Would remain for reducing the debt 16,604.49

Leaving the debt still about 62,000.00

If forty per cent be added to the donations of last year, instead of twenty-five per cent, the result will stand thus:

Donations for last year, \$213,292.39

And 40 per cent, 85,316.95

Total of donations would be 298,609.34

The aggregate of the estimated expenditures, \$273,000.00, and the debt, \$57,390.91 being \$33,609.34, the debt would remain to be provided for from legacies, income of funds, &c. \$23,777.97 of the debt. As the legacy of the late Mrs. Baker of Boston, will come into the current year, it may fairly be presumed, considering the amount received from similar sources in past years, that the legacies and interest on funds this year will amount to \$32,277.97, or more.

In the general view of the case, then, it will be seen that auxiliary societies, churches, and individuals, who increase their contributions for the current year, will do their proportion towards sustaining the missions, and cancelling the debt. Many are able and willing to increase their contributions to this extent and more; while from others such an increase is not to be expected.—*Daguer.*

OBITUARY.

At St. Croix, (West India), on the 17th of December, the REV. GEORGE CHAMBER, for some years a missionary of the American Board of Commissioners for Foreign Missions in South Africa, aged 31. He had gone to St. Croix, where he arrived with his wife and sister in the ship Cornelia, Nov. 26th, with the hope of benefiting his health, which had been declining for some time past.

The Rev. William C. Woodbridge, well known by his geographical works, who had gone to St. Croix for a similar purpose, writes thus concerning him, to one of the Secretaries of the Board, on the day after his decease.

"Two days since, he was able to ride out. Yesterday his breathing was more oppressed, but two physicians in the house apprehended no immediate danger, even at 4 o'clock in the afternoon. After lying down, his countenance appeared to change; but before the physician could be called from below, the Saviour had taken him to himself, and carried him down the dark valley as in a sweet slumber."

"Medical examination since his death has shown, that a part of the lungs were hepatized, and the rest filled with tubercles beyond the reach of human remedies. It is probable the disease was of an old date than was previously supposed. Every comfort and aid was enjoyed that could be desired; and Mrs. Chamber and her sister have kind sympathizing friends with them from our own country, as well as every attention from the inhabitants. The funeral service will be performed by one of the Moravian missionaries, who are evangelical, excellent men."

Thus has this lovely and devoted man ceased from his labors at an early age. From the time he first gave himself to the missionary work, his heart appeared never to swerve from it in the least; though the health of his family, in connection with the unsettled state of his mission, brought him home—his always hoped, only for a season. He cherished this hope to the last. He was at heart a missionary, and as such doubtless will be owned in the great day.

BRIEF NOTICES.

THE MICO CHARITY.—Lady Mico a few years since left a Legacy in the hands of Trustees for the support of schools among the neglected children of the colored population of the British Colonies. The annual income is now about £2,600 and for some years has been increased by a Parliamentary Grant, of £17,000. With this income, the Trustees occupied at the close of 1840, 94 stations, at which were established 163 schools, under 176 teachers, having an average attendance of 7,364 day scholars, and 5,037 Sabbath scholars. Two or three of these were Normal schools. Good has been done; but not so much as was anticipated. "Numbers," however, says the Report, have been educated morally and religiously—and trained for teachers and other useful occupations. It may well be suspected, that after all there has been some defect in the management, that great loss has accrued, that would have been avoided by incorporating a large measure of the missionary, and evangelical spirit.

GEORGE BERRY, ESQ.—This gentleman, the companion of Mr. Freeman in missionary travel, has lately deceased. He was a native of Sheffield, and early came into possession of an ample fortune.

He then retired from business, and determined to devote his life to doing good. He was a member of the Queen St. Congregational church for 34 years; and previous to the commencement of the Sabbath school in that congregation, he found a numerous class of young persons, who met every Sabbath morning at his own house for religious instruction. It is needless to say, that he entered with promptness and ardor into the new sphere of usefulness opened by the Sabbath-school, discussing with the teachers, the business and progress of the school, and aiding them in their labors. Happy for our churches, were they full of laymen thus devoted!

TEMPERANCE IN NOVA SCOTIA.—Two missionaries, Rev. Mr. Knowlton, and Rev. Mr. McDonald have labored successfully some months past in the Western and Eastern Districts—everywhere meeting a cordial reception—receiving many societies that had become dormant, establishing a number of new ones, and adding nearly 1700 new adherents to the cause, almost without exception, on the principle of total abstinence.

THE SABBATH.—For more than half a century, the public news room in the Exchange at Glasgow has been open on the Sabbath. The Directors of the building have resolved at length to close it every Sabbath during the hours of divine service. Though this is not what duty demands, or the religious public have a right to expect, it is yet one step toward the right; and the hope is indulged that the measure will eventually lead to its being closed during the entire of the Lord's day. They have a set of religious men to contend with, and need the active support of all the friends of order.

ABORIGINAL CONVERSION.—This most efficacious article of the Romish system for ruling men by fear and the profane source of her most monstrous abuses, is attempted to be enforced, by ministers of the Established church of England, and those under their influence. These ministers are the Poxeysites. And it appears from various notices in different papers, that some of the Episcopal ministers in this country are following hard after their foreign brethren.

The *Univers*, (a French paper), states that the Minister of Foreign Affairs has just forwarded to Syria 20,000 francs' worth of ornaments and sacred utensils for the use of the Roman Catholic churches in that country.

REV. THADDEUS OSBORN.—This indefatigable laborer in God's vineyard, seems at no loss for expedients to do good. Our last receipt from him is a small package of three "broad sheets," filled up, in various types, with extracts from the Scriptures, and seasonable and "friendly hints," on different topics connected with man's welfare here and hereafter—all contrived to attract attention and "fasten the nail in a sure place." If the zeal of Mr. O. does not provoke many "to love and good works," it will probably provoke them to some hard speeches, such as were heard in Judea 1800 years ago; for he cannot be otherwise than a thorn in the side, and a prick in the eye of every ease-loving disciple of Christ. Never did a miser seize opportunities of increasing his hoard, more eagerly than this man seizes them to augment and extend the influence of divine truth. Such an example, whether among the living or the dead, deserves to be marked.

GOV. BURNHAM.—The Rev. Mr. Burns, who visited him during his last sickness states, that on expressing to him the hope that in this trying hour he had the consolations of religion, he replied with a smile, "O Yes! Mr. Burns, I humbly trust I have. I am but a poor unworthy creature at best, but I should feel a great deal more were it not for that." And when asked whether he felt its support, his answer was, "Yes—but for it, I know not how I should have stood it, through the tire-some days and nights of sickness." His devotion to the redemption of Africa, is indicated by a memorandum, made on his way thither, in Dec. 1835. "The God who tempers the wind to the shorn lamb, can also temper the rays of a tropical sun to a northern constitution. But though he slay me, yet will I trust in him. The work is his to which I go, and is worthy of all sacrifice." This loss to Africa and to this country, is one that will not soon be repaired.

THE SLAVE TRADE.—The greatest obstacle now existing to the suppression of the African Slave Trade, lies in our own Government—a government which was first to declare the trade piracy, and is last to punish the execution of the laws of nations against it! Every true hearted patriot must grieve over the prostrate honor of this country, when our flag is made to protect a band of piratical slave traders, in four of the declarations of our Statute books, rather than allow the right of mutual search. And why is it so? Because the *Domestic institutions* of the South require it! Our government claims that the Flag of the Union shall protect every vessel that sails under it, not only against seizure, but against enquiry. The consequence is, that the traffickers in human flesh, of all nations, have only to raise "the stars and stripes," to most head, when fallen in with by a cruiser, to secure them immunity, though their infamous cargo may be on board! Thus, in face of all our pretended abhorrence of the Slave trade, we are as a nation doing more to sustain and perpetuate its atrocities than all other nations: O shame! Where is thy blush!

Sure we are, that when this subject comes to be understood, by the mass of the people at the North, and even at the South, our Government will receive a rebuke, more wholesome than pleasant.

HOME MISSIONS.—"The Christian Mirror" states that Dr. Gillett, the venerable and indefatigable Secretary of the Maine Missionary Society, "expressed with apprehension that the almost certain failure to make out a semi-annual payment for our missionaries, will cause, or not prevent, a great deal of embarrassment, perhaps even distress." Dr. G. is not in the habit of looking on "the dark side of things." It is to be hoped, however, that "the failure" he fears, is among the "days far off." It is possible, that the churches of Maine, or of any other section of the American Zion, will suffer the desolate sisters of their own communion to weep and sigh over the removal of their own "pleasant things," while they open their hearts and their hands to the Pagan and Mohammedan! These things they ought to do, but not to leave the other undone. Home missions must be ferreted out, if for no other reason, yet for this,—if ever looked and neglected in the annual "contributions," for a single year, the reaction upon the cause of Foreign missions, will ultimately be disastrous. Our home missionaries must be sustained at all events; our feeble churches must be strengthened at every hazard—if hazard there can be in strengthening them! otherwise, foreign missions will fall into bad odor with thousands of the churches, and the energies of thousands now sustaining them will be paralyzed, or turned in another direction.

